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national or municipal tradition to be a bone of contention. Its Daphne, five miles down the Orontes, a beautiful sacred shrine, became the most famous of the Eastern festival centers, and then degenerated into the most luxurious and lascivious of Mediterranean resorts.

The author rightly finds in the many earthquakes and landslides a reason even greater than the ravages of barbarians for the obliteration of ancient Antioch. The city had two wonderful centuries as the capital of a Diadochian military monarchy, as hastily sketched in Chapter II. In Chapters IV and V there is nothing much of consequence. Heresies of the early Church, the work of the Antiochene School, and struggles between the Church and paganism are treated with a certain amount of latitudinarianism in the next two chapters. In the rest of the book the author deals with the Persian and Arab conquests, the loss by Antioch to Damascus of its Metropolitan rank, the decay of the Caliphate, the Byzantine rule, and finally devotes two chapters to the Latin State under Norman princes, until its destruction at the hands of the Mameluke Egyptians in 1268 A. D.

All in all, the book is a not uninteresting and valuable collection of none too accessible facts, its superficiality being only thinner in some places than in others.

RALPH VAN DEMAN MAGOFFIN

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The Home of the Indo-Europeans. By Harold H. Bender. Princeton: The Princeton University Press (1922). Pp. 59.

Professor Bender finds the home of the Indo-Europeans in Lithuania. To reach this conclusion he first rehearses the familiar arguments in favor of Europe rather than Asia and for Eastern or East Central Europe as against the West. Then he undertakes a further limitation to the region between the Baltic and the Black Sea on the ground that here lies a fairly sharp geographical division between the *centum*-languages and the *satem*-languages; if we assume a series of migrations from elsewhere, we must suppose that the primitive "alignment was lost and later miraculously restored". Finally, he urges, the "biological principle of adaptive radiation" calls for the greatest conservatism of type near the center of the region over which a species is distributed and the greatest variation at the ends of the radii. The central locality of greatest conservatism should be the place where the species developed and whence it spread. Now, Lithuanian is the most conservative of the modern Indo-European languages, and so Lithuania, Professor Bender thinks, was probably the home of the Indo-Europeans.

Neither of the new arguments seems to be of great weight. The treatment of the Indo-European palatals and velars, upon which the division between *centum*-languages and *satem*-languages is based, constitutes one of several groups of correspondences<sup>1</sup> variously

distributed among the historical languages, and several of these may plausibly be thought to rest upon dialectic differences dating from Indo-European times. All such correspondences taken together indicate that in general the Indo-European languages retained about their original relative position as they spread over parts of Europe and Asia; they tell us nothing about the region from which the spread began. To be more specific, the *satem*-languages (or the *satem*-dialect) as a whole may have moved eastward from some point in Western Europe before the *centum*-languages began to spread, or the *centum*-languages may have led a migration westward from Asia or Eastern Europe.

As to the other new argument, it is disappointing to see biological analogy again imported into linguistic science. There is a conceivable reason why the environment which causes—or permits—the development of a species should tend to keep it unchanged while individuals that migrate into a different environment are exposed to new causes of mutation, but no such reason exists in the case of language. Besides, Lithuania lies, not at the center, but near the northern edge of Indo-European territory.

The truth is that with the evidence now at hand a discussion of the original home of the Indo-Europeans is scarcely profitable. We can prove that Indo-European speech was brought at comparatively late dates into India, Greece, and Italy. We know that Phrygian was not indigenous to Asia Minor and we are reasonably certain that British Celtic came from the mainland. But these observations merely cut off a few of the outposts of Indo-European speech as the dawn of history found it. The original home may have been almost anywhere else within the territory then occupied.

Several general considerations, however, should be insisted upon. They are mentioned or implied by Professor Bender, but one may wish that he had been more consistent in following them out. (1) Indo-European speech has no necessary connection with race. There is to-day no racial unity among the speakers of Indo-European, and there may never have been. Consequently boastful talk about the superior energy and intelligence of the "Indo-European race" must be consigned to the same limbo as the idyllic Indo-European family with its protector-father, supporter-brother, and milk-maid-daughter. The conclusions of comparative philology have little or no bearing upon ethnology and anthropology. (2) Conversely, ethnology, anthropology, and archeology have nothing to do with the Indo-Europeans as such. This term is, and should be kept, purely linguistic. As Professor Bender says, it is "difficult to determine from the examination of a skull or a stone axe what language their owner spoke in life". (3) The spread of Indo-European speech must have taken a very long time. At the earliest period which we can control by the comparative study of the historical languages Indo-European must already have covered a wide territory—many times greater than the region where Lithuanian is now spoken. Before that time lies the boundless unknown, during which Indo-European speech may have been

<sup>1</sup>A list of these may be found in Meillet, Introduction à l'Étude Comparative des Langues Indo-européennes<sup>1</sup>, 408 ff.

carried from Asia to Europe and back again several times over.

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E. H. STURTEVANT

### AMERICAN CLASSICAL SCHOLARSHIP AND THE REVISED ENGLISH NEW TESTAMENT

The commemoration, on October 1, 1922, of the fiftieth anniversary of the first meeting held by the American Committee for the Revision of the English Bible should remind students of philology of the great achievements and the intellectual power of a generation of American scholars which has passed away. The mere list of the names of the men who composed "The New Testament Company" will suggest most impressively the wealth of scholarship produced under the system of education which prevailed a century ago:

Chairman, The Rev. Theodore Dwight Woolsey, Formerly President of Yale College; Secretaries The Rev. Joseph Henry Thayer, Professor of New Testament Exegesis in the Theological Seminary, Andover, Mass., Charles Short, Professor of Latin in Columbia College, Ezra Abbot, Professor of New Testament Exegesis in the Divinity School of Harvard University, The Rev. Jonathan Kelsey Burr, Trenton, N. J., Thomas Chase, President of Haverford College, The Rev. Howard Crosby, Ex-Chancellor of the University of New York, The Rev. Timothy Dwight, Professor of New Testament Exegesis in the Divinity School of Yale College, James Hadley, Professor of Greek, Yale College, The Rev. Horatio Balch Hackett, Professor of New Testament Exegesis in the Theological Seminary, Rochester, N. Y., The Rev. Charles Hodge, Professor of Theology in the Theological Seminary, Princeton, N. J., The Rev. Asahel Clark Kendrick, Professor of Greek in the University of Rochester, N. Y., The Rt. Rev. Alfred Lee, Bishop of the Protestant Episcopal Diocese of Delaware, The Rev. Matthew B. Riddle, Professor of New Testament Exegesis in the Theological Seminary, Hartford, Conn., The Rev. Philip Schaff, Professor of Sacred Literature, Union Theological Seminary, New York, The Rev. Henry Boynton Smith, Professor of Systematic Theology, Union Theological Seminary, New York, The Rev. Edward Abiel Washburn, Rector of Calvary Church, New York.

The problem of the revisers of the English translation of the New Testament was not simply to offer a more accurate translation of a traditional Greek text; they were obliged to establish a new text from which to translate. The Authorized Version of King James I was based largely on the Greek edition of Stephanus itself reproducing the text of Erasmus, who used inferior manuscripts. Now, the three oldest manuscripts we possess, Vaticanus, Sinaiticus, and Alexandrinus, dating between 300 and 450 A. D., were not accessible in 1611 to the scholars who prepared the King James Version. The contributions of nearly three centuries of patient study of the results achieved in the fields of criticism, general philology, and archaeology had to be utilized. Furthermore, the revisers were obliged to consider not only the changes that had taken place in the English language in the course of three centuries, but also the fact that the beauty

and the simplicity of the style of the older version had endeared it to the hearts of the faithful and made its phrases a part of the spoken idiom of the great Anglo-Saxon race. The surprising fact to be noted is not the dissimilarity but the similarity of the two translations.

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### ILLINOIS HIGH SCHOOL CONFERENCE, 1921

On November 17-19, 1921, The Illinois High School Conference was held, under the auspices of the University of Illinois, at Urbana, Illinois. The Proceedings of that Conference were published by the University of Illinois in the *University of Illinois Bulletin*, Volume XIX, No. 21 (January 23, 1922). An account of the proceedings of the Classical Section will be found on pages 113-135. The papers presented were as follows: Observations on the Teaching of Classics in Secondary Schools, H. C. Morrison (113-116); The "Laboratory Method" of Teaching Latin—Is It Coming or Going?, C. Russell Small (117-120); On Teaching Second Year Latin (Caesar), Miss Buhrman (120-122); Some Ways of Arousing and Holding Interest in Latin, Effie E. Case (122-126); Progress of the Classical Investigation, H. L. Carr (127-132); Cum Movēmus, Commoveāmus, Bessie M. Darby (132-133: this is an account of the way in which the Latin Department of the High School at Quincy, Illinois, endeavors to make itself felt in the School—to make itself "just as live and necessary to the school as the Athletic or Dramatic Dept."); The Use of Latin Games in the Teaching of Latin, Ethel M. McBroom (134-135).

C. K.

### HOLY NIGHT

Sancta nox, alma nox!  
En te permeat alba lux,  
suave ubi vigilat parens  
ad cunas pueri sedens,  
quem cepit sopor urgens  
divinus superârm.

Nox silens, innocens!  
Lux post nubila defluens!  
Audit pastor ab angelis:  
"Salve, Rex hominum, venis!  
Iesus Christus adest! O  
Iesus Christus adest!"

Sancta nox, nulla vox!  
Duc me, stella, beata lux!  
Eoi veniunt magi  
Regi ut dona ferant vagi.  
"Iesus Christus adest! O  
Iesus Christus adest!"

Nox silens, innocens!  
Mirum sidus, ades favens!  
Cum laeto licet angelo  
cantem, "Gloria Regulo!  
Iesus Christus adest! O  
Iesus Christus adest!"

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